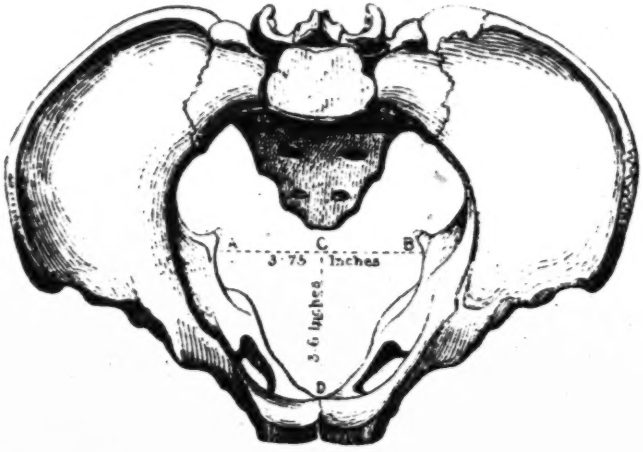
1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

141

Pelvis from Hánlé.



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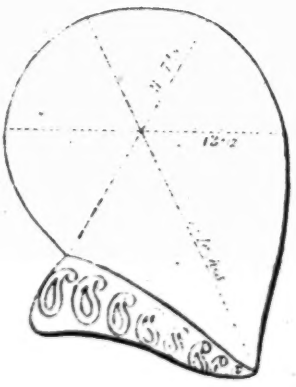
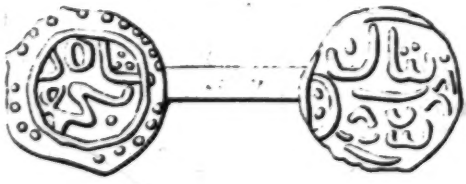


Cap of the GVALPO of Ladak.

301

The JAO of Ladak (6)



A. Cunningham del

p. 300 a

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

iron or brass needle. The poorer classes have the outside of the skin plain, but those in better circumstances cover it with coarse woollen baize, either red, blue, green, or yellow, with a broad border always of a different colour. The upper classes cover this sheep-skin cloak either with brocade or with silk. Their heads are always bare, the hair being arranged in a border of narrow plaits, which hang round the head like a long fringe. From the forehead, over the division of the hair, they all wear a long narrow band of cloth studded with coarse many-flawed turquoises, which hangs down behind as low as the waist, and is usually finished off with a tassel of wool or a bunch of cowrees. The ears are covered by semicircular woollen lappets, fastened to the hair and edged with brown or black fur, generally of the otter-skin, called Kunduz. These ear-flaps are always red, the inside being woollen, and the outside brocade. These are made coarse or fine according to circumstances; for the Ladáki women seem to pride themselves upon the style and material of these lappets just as much as European ladies do upon the fashion of their bonnets.*

The dancing-women wear similar dresses, but they sometimes also have long gowns, of different colours, instead of the jacket and petticoat. Their heads are always covered, either with a coloured and quilted skull-cap, or with a circular, flat-topped, stiff woollen hat, something like a short shako without a peak. These are ornamented with cornelians and turquoises.† All

* See Plates XV. XVI. XVIII. XIX. and XXII. for the women's dress of Kanáwar, Spiti, and Ladák.

† Plate XXII. Moorcroft, I. p. 328, remarks that "a Ladáki female in full costume would create no small sensation amongst the fashionable dames of a European capital."

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

795 It seems probable, therefore, that the name of the sect was derived as I have supposed.

IV.—DRESS—RITUALIC INSTRUMENTS.

292 792 Most of the Lamas in Ladák wear a red coat with sleeves and long skirts secured by a red girdle. All wear red boots. Most of them are bareheaded, but the higher Lamas wear semicircular red caps. One great Lama, the abbot of Lama Yurru, wears a peculiar hat, formed of bands that diminish in width by steps towards 302 the top.* Most Lamas have their heads shaved, or the 792 hair cropped short; but the abbot's hair was uncut. The pictures of the grand Lamas, both yellow and red, represent them without hair. This agrees with the practice of the Indian Buddhists, who were obliged to shave 292 their heads. The Dharma Raja, or great Lama of the 792 red sect, wears a semicircular red cap similar to those of the Ladáki Lamas.† His right arm is bare, but the rest of his person is clothed in ample red garments, suitable to a cold climate. The *Sanghati*, or kilt, and the *uttara-sanghati*, or cloak, of the Indian Buddhists, are formed into a coat with sleeves and skirt, and over this is worn a robe or blanket. In all the pictures the *antara-vásaka*, or "inner vest," is represented beneath the other dress. This is no doubt shown purposely, to prove that the great Lamas, according to the command of Sakya, never lay aside their inner vests.

The Dalai and Tashi Lamas wear the same description of dress, but of a yellow colour. But all of them have transgressed the holy precept not to wear any ornamented

* See Plates XXIII. and XXIV.

† See Plates XXII. and XXIII.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

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Plate XXIII

Abbot of LAMA YURRU

High Lama

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

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Plate XXIV

Dublo, aged 29.
a low Lama

Chiringjok, aged 22.
a Ge-Tshul (Gelukpa Sect.)

L Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

clothes, for they have yellow and red brocades, spangled with flowers of gold. The Dalai and Tashi Lamas wear peculiar conical caps with long lappets.

The ritualic instruments are three: the bell, the sceptre (or thunderbolt), and the prayer-cylinder.

The bell, *drilbu*,* is used during the performance of daily service, but for what purpose I could not ascertain. It is represented in the left hand of the great Lama Skyobba Jigten, of the red sect, and it is placed on the throne at the feet of the great Dalai Lama Navang Lozang. The bell represented in the accompanying plate is formed of a very white brittle-looking metal. On the upper part are the syllables *tan*, *man*, *lan*, *ban*, *man*, *tsun*, *pan*, *bDrin*; which may, perhaps, be intended to represent eight notes of the bell. Inside, in three places, are the monosyllabic interjections *aum! ah! Hun!* The outside is chiefly ornamented with representations of the *dorjé*, or sceptre.

The sceptre, *dorjé*, is the vajra of the Indians. This holy instrument is said to have flown away from India, and to have alighted at Sera, in Tibet. That it was looked upon in India, from a very early time, as an object of reverence, or as an emblem of power, is proved by its being placed in the right hand of a raja in the Sánchi bas-reliefs,† which date as high as the beginning of the Christian era. It is also sculptured on the rock at Udegiri, where it is represented in one of the hands of Durga, who is slaying the Bhainsâsur. This sculpture is as old as the seventh or eighth century.

In Tibetan it is called *sera-pun-dze*, and the annual festival which has been established in its honour is one

* *Dril-bu*, a "little bell." See Plate XXV.

† Eastern gateway, right pillar.

311 UNCULTIVATED--stong (waste land); tha (land which is only temporarily uncultivated).

556 /165/ URN--samáwár. The Russian combination tea-pot and urn.
415 A cylinder for holding charcoal, passes through the centre, and the tea and water are put in and boiled by means of this charcoal. These urns are much used by the well-to-do people of Ladák, especially when on a journey.

426 USURER--phar-zákhan. The Indian and Kashmiri traders of Leh do
792 not do much in the way of money-lending. The people seldom borrow anything but grain, and this they usually borrow from the monasteries. The Indian bazar rates of interest prevail in Ladák. For money, one anna per rupee per mensem is the usual charge, and for grain "sowái" is paid, that is to say, for every four parts of grain borrowed, five must be repaid at the time of the next harvest.

562 /166/ VEIL TO--yola kap ches (general); rdongyol kap ches (the
●292 face). Tibetan ladies do not ordinarily wear veils, except in the case of the ex-Raja's wife, who is supposed, when she appears in public, to wear a veil, called "SHokSHok," which is made of silver wire and studded with pearls and turquoises.

577 /167/ VIRTUE--geywa. The ten chief virtues, as defined by the
779 Buddhist scriptures, are the abstaining from (1) killing, (2) stealing, (3) fornication, (4) lying, (5) abuse, (6) idle talking; (7) calumniating, (8) avarice, (9) mischief, (10) heterodoxy.

574 VISIT TO--jal la chha ches (when the inferior goes to visit the
554 superior); jal la yong chuk ches (to receive the visit of an
195 inferior); thuga chha ches or thuk ches (when the visit is between equals); thuga yong chuk ches (to receive the visit of an equal).

VISIT--jalches (of an inferior to a superior); thukches (between equals).

VISITOR--jalkhan (of inferior rank); thukkhan (equal in rank to the person visited).

862 /168/ WEAN TO--peebee chat ches. Ladákis don't wean their children till they are two, or even three, years old.

564 WEAVER--thakkhan. There is no "weaver caste" in Ladák.

286 /169/ WIDOW--mórangmo. But see "Marriage," "Divorce," and
589 "Remarriage."
601

585 capital Leh and its surroundings; hardly anyone declined the invitation; they came together from places removed by three or four days' journey. After all, it was winter and everybody had time, for the work in the fields and in the summer places was at a standstill. At such times every change was welcome, and most of all a wedding in the house of a rich person. The Chirpon wanted to have a magnificent wedding, that they knew.

202 All the guests came dressed in their best festive clothing. Anyone who did not have a good suit--there were also some poor people among those invited--borrowed one from his neighbor who was better off and at least bought himself a new, bright red, green or blue cap, wrapped a new, brightly patterned long sash around his hips, and tied a white "handkerchief" onto the left side of the sash, less for practical use than for ornament. The women and the girls had put on their festive trinkets and garments: dresses in red, blue or green, with colored sashes and fur coverings, many turquoise and silver ornaments with which one tried to outdo the other.

585 Long before the winter sun had gone up in the Indus valley, which is very narrow here, the five best men, the Nyaopas, led by the sNatridpa and the Trashispa (bkra-śis-pa), appeared in the Dragshos house. They were all handsome young fellows dressed in colored cloth suits; each one had a long white or red shawl placed around his shoulders and wore on his head the pointed cone-shaped hat of the Nyaopas, covered with fine, glittering metal threads. These were joined by five /following p. 76 there is one full-page illustration with the subtitle "Tibetan women in Ladakh (Original Tibetan drawing). "/ /77/ girls (dpa-mo, called "heroines") of the circle of relatives and of the clan, and five other fellows (dpa-bo, "heroes") for the bride's following. After all of them had been amply regaled with butter tea and flat bread cakes early in the morning in the chansa (living room-kitchen) and after they had danced there--the fellows by themselves and the girls by themselves--all of them got ready for the procession in order to fulfill their function at the wedding celebration, which was to take place during the day in the bride's house in Tingmogang.

Then the company breaks up in order to set out on the way to Tingmogang. The procession is headed by a pair from the group of dpa-bo and dpa-mo (neither of them may be orphans). The boy carries a clay dish with glimmering frankincense whose smell is intended to please the gods; the girl carries a brass beer jug at whose upper rim the usual lumps of butter are stuck on in a circle. The sNatridpa follows

/Following page 96/

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Tibetan bride (without her bridal hat)

5: Ribbach--97 b. M-5 (no date) 1940 AJ4 West Tibetans AJ4

/Following page 96/

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Bridegroom in Ladakh.

585 The whole thing is covered with red material. The perag begins above
301 the forehead, where it is about three fingers wide, runs over the crown and back of the head, where it widens--with rich girls and women it becomes up to two hands wide. Then it goes down the back to the area of the hips, where it becomes narrower. The perag is covered with bright green turquoises which are attached in dense rows. Chosskyid's perag was a masterpiece of its kind; the rich Norbu had done his best /103/ in order that his only daughter should be distinguished from all the girls in Lower Ladakh by the size of her perag and the beauty of the stones. Nine rows of great stones were counted at the widest part of the perag, four to six rows, at the ends. Above her forehead between the turquoises were attached beautifully worked, silver amulet capsules guilded on top and covered with cornelians, rubies, and other, semi-precious stones. A second wide band covered with corals ran from her left shoulder along the perag to the end of the latter. A necklace of silver and corals decorated her neck, and furthermore there were silver pendants attached at the sides of the perag as well as to the left shoulder; large silver earrings hung on both sides almost down to her shoulders.

585 The ten tresses are doubled in their natural length by black
302 wool that is braided in with them. Up till now it had been light gray wool, which is the symbol of virginity; from now on black characterizes the woman. All the tresses come together around the calves of the legs. Here, at the end, a bundle of nine tassels is fastened, which reaches down to the ground.

585 Instead of the everyday dress made of red-colored Tibetan cloth,
292 the dsamos clothe the bride today in a dress of good, blue European
301 material, which the father has bought at the bazaar in Leh. The long dress, which extends down to the feet, is held together at the hips by colored sashes three meters long. The white handkerchief--essentially an ornament--is tied inside this sash and a pendant (do-len) made of shells, little pincases and all kinds of brass ornaments are attached to it on the left hand side. A beautiful shawl from Kashmir, worked in many different colors, which is fastened to the right shoulder with a brooch, is wound around the upper part of the body. The wrists are decorated with thick white rings which are made of large Indian snail-shells, as well as with silver bracelets which are in the form of snakes. The feet are shod with dainty Indian pointed shoes.

585 The dressing and ornamenting of the bride was a complicated and time-consuming affair to which the bridesmaids devoted themselves with zest. The matter proceeded amid endless talking, joking and laughing /104/, and when it was finally completed and everything had

/Following page 144/

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Ladakh woman in festive costume with
turquoise-covered head ornament (perag) and coral band

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

Chapter III, B. Social and Religious Life.

Láhaul. The furniture in a Spiti house has a general resemblance to that in a Láhaul one, but tubs and pails, the woodwork of which comes from Basáhir, are much used, and the churn for beating up the tea with salt and butter is never missing.

Food.

The Spiti men buy old cattle from the Láhaulis, and slaughter them in the autumn to furnish the larder for the six months of winter. In Láhaul cattle are not slaughtered now-a-days (except perhaps in some villages at the head of the Bhága valley, and there it is done with the greatest secrecy); but five or six sheep are killed in each house at the beginning of the winter: the flesh dries, and will then keep good for any number of years: the older the meat, the greater the delicacy to the taste of a Láhauli. The principal food of the Láhauli is buck-wheat, boiled whole and eaten as gruel, or roasted and made into flour, which is then baked into cakes or mixed with *cháng* beer, and formed into dumplings. Parched barely-flour made into porridge is the every-day food in Spiti. It is also eaten boiled with butter and green herbs into a kind of soup; wheaten-flour is generally eaten in this way in Láhaul. Butter and butter-milk are regular articles of diet in both countries. *Cháng*, a kind of beer brewed from rice and barley, is drunk generally, and tea and a kind of whisky by those who can afford it. All the people of Láhaul will eat sheep that have died a natural death; and Dágis (Lehri) Lehaís and Barárars will eat dead cows and bullocks; but it is said that the Hesis will not. Green food is never cultivated, though many wild plants and herbs are eaten as vegetables. Potatoes were introduced by the missionaries and are now grown in considerable quantity.

Dress of Láhaul and Spiti.

In Spiti the ordinary dress of the men consists of a skull-cap, a long loose frock or coat of thick woollen cloth girt in at the waist by a long and broad sash, and a pair of boots, with leathern soles and cloth tops reaching to and gathered below the knee. Some who can afford it wear also a silk or cotton under-coat; the coat is generally the natural colour of the wool; the other articles are red, or red and black. Every man wears a loose necklace of rough lumps of turquoise, amber, and other stones mixed with coral beads. A bright iron pipe and a knife in sheath are stuck in his belt, from which hang also by steel chains his *chakmak*, or flint and steel, and tinder-box, a metal spoon, and a bunch of the most fantastically shaped keys. In the fold of his coat next the skin he carries a wooden or metal drinking cup, a tobacco pouch, some parched barley-meal, and other odds and ends. Many wear their hair plaited into a tail like Chinamen. If of a serious tone (a professing Buddhist, to adopt a phrase used among some Christians), he will never go out without a prayer-wheel in one hand, and a religious book or two slung on his back, and repeats the *Om máni* at every pause in the conversation. The monks, when not engaged in religious functions, go bare-headed, and wear a rosary of beads* instead of a necklace: the cut of their coat and boots is the same, but the cloth is dyed either red or yellow. Astrologers dress in red from head to foot. The women wear a coat, sash, and boots like the men, but the coat is always of a dark colour; they also wear

* These beads are sometimes bits of a human skull, on the *memento mori* principle.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

Chapter III, B. — Social and Religious Life. — Monasteries or *gúphs* in Láhaul and Spiti.

In the autumn the *nierpa* or treasurer, with some of the monastery tenants in attendance, goes through the whole country, and collects from every holding a customary fee called *dubri*, consisting of one *páth* of barley. In the spring a great festival takes place, known as the Ghantál Tchácha, at which all comers are fed for one day. A long train of pilgrims may be seen engaged in making the circle on foot of the holy mountain,—a work of much religious efficacy, as it ought to be, seeing that it involves a trudge of about eighteen miles and an ascent and descent of several thousand feet. Mr. Lyall writes:—

"The third grand *lámá* of Tibet* visited Láhaul while I was there in 1867, inspecting the monasteries and giving his benediction to the people at places where he halted. He travelled in quaintly-shaped, bright-coloured tents carried on *yaks*, with a considerable retinue of monks. I saw him seated on a throne or platform built up in the open air, dressed in a mitre and silken canonicals, extraordinarily like those worn by Roman Catholic prelates. The monks formed a lane in front of the throne, up which the Láhaulis advanced in the most reverential manner to receive the blessing, and a bit of silk to be worn, I believe, as a taliaman. After backing out of the presence, they made the circle of the throne, praying aloud as they walked. I saw one poor man present a pony, so the value of the offerings must have been considerable."

The principal endowment of the five Spiti monasteries consists of the *pun* or assigned grain rents already described: the rent-free land they hold is of exceedingly trifling amount. The following table shows the number of monks in each monastery and the amount of *pun* they draw from each *kothi*:—

Name of monastery or *gúphs*.	Number of Lámás.	Amount of "pun" collectable from each kothi. Name of kothi.	Khal.	Teh.	Remarks.
Dankar or Láwopo	90	Shám ...	127	14	Seventeen khal assigned to the family of astrologers, and forty to the Pittu monastery in Ladákh, have to be added to make up the sum total of the pun, viz., 1,461 khal 7 teh.
		Chusi ...	190	...	
		Todpá ...	73	17	
			331	11	
Tábo	88	Shám ...	53	5	
		Chusi ...	134	19	
		Todpá ...	10	10	
			198	14	
Ki	100	Chusi ...	379	4	
		Bárjik ...	14	...	
		Todpá ...	60	...	
			453	4	
Tángiut ...	80	Chusi ...	212	...	
		Bárjik ...	87	16	
		Todpá ...	9	13	
		Pin ...	20	...	
			330	9	
Pin	100	Pin ...	81	10	

* One of the three who is born again as soon as he dies; the man I saw was fair, plump and smooth faced, and not more than twenty years old I should say.—*Lyall.*

8: Calvert G-3 (1904) 1909 A.4 W. Tibetans A.4
Spiti 49a

Divorce.

A son-in-law who has been adopted cannot be divorced by his wife as in Ladâkh. 586

There is no custom in Spiti of a widow divorcing herself from her dead husband.

Unfaithfulness and refusal to cohabit are reasons for divorce, but incompatibility of temper is not.

In cases of divorce both parties go to the Nono.

If the woman is in fault, her jewels and *perdi* (head ornament) and a pony are given to the husband. If the man is in fault, a field is given to the woman for her maintenance, but she can only retain it so long as she does not marry again. The man may re-marry. [587]

A wife's adultery is usually condoned by the present of a few rupees to the injured husband. A husband's unfaithfulness usually only results in a quarrel. A single lapse is not ground for a divorce, and only cohabitation with his paramour can give his wife right to a divorce. 586 937

Pregnancy.

A married woman wears white breeches till she is pregnant, when she wears red or black. Unmarried girls wear white breeches up to twelve and afterwards red or black. 843 292

Naming.

The name of a child is selected by a *lâma* after reference to the Sacred Books, who receives for the service a *khâta*, or piece of cloth, such as is given by visitors to a monastery. 553 793

When naming the child, the *lâma* places a little bit of cloth upon it, or, if the child be not present, sends the cloth to its parents.

In every monastery *kesar*, or green, water is kept; i.e., water in which *kesar*, saffron, has been placed. And sometimes, but not always, when naming a child, the *lâma* sprinkles it with *kesar* water.

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by people who cannot write, is a sign of the well-being 000

792 Since the Incarnate Lama is a young boy of eleven, there is an older lama who serves as his teacher and *alter ego*. This lama is called a Lobon or Guru.

The Lobon is a famous institution in Lamaism. The Incarnate Lama is always a young boy who is trained by the Lobon. During the minority of the Incarnate Lama, the Lobon is regent. He is, in other words, head of the monastery until the Incarnate Lama comes of age. His authority is supreme in temporal and spiritual matters. He is also master of his pupil. He teaches the Incarnate Lama the Scriptures, or Buddha's sayings (of which there are 108 volumes), and then the Commentaries (of which there are 225 volumes). The Lobon is with the Incarnate Lama day and night, training him in the mysteries of Lamaism, speaking for him, acting in his stead, prompting him, and keeping him under constant surveillance. In Lamaism beatings of pupils by teachers are common. Even an Incarnate Lama can be beaten by his teacher. But when that happens, the teacher prostrates himself before the student to show there has been no disrespect of the person. And then the student prostrates himself before the teacher, thanking him for the punishment.

The Lobon met us at the entrance to the garden of the Incarnate Lama's house. He was sixty or more, a learned, devout man named Ngatun Phuntzog. His full, round face was beaming as he greeted us. His eyes are deep-set and lively. He has a thin, silky mustache and a skimpy beard. His voice is a deep guttural.

• 292 His hair is gray and thin. He wore the heavy dark red gown, which gave the effect of a bathrobe, the red girdle, and the red sandals of the lamas of the Red Sect.

000 While Budh Ram and Man Das were sorting the baggage, Rahul and I sat on the porch with Phuntzog. The porch opened on a walled garden green with grass and fringed with poplars. From one side wall a small cataract poured through a pipe, filling the place with music. All else was quiet except for the barking of the chained mastiff.

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

pened at Hemis. The boy of eleven with whom we stayed at Hemis is the sixth Incarnate Lama of Hemis, the reincarnation of Stagtsang Raspa, who founded the monastery. And Phuntzog, his teacher, finally told me the secrets of his discovery.

The boy is short for a lad of eleven. His face is Mongol—sensitive, expressive, with eyes that are quick and alert. His hair is black and close-cropped. He wears shoes turned up at the end, a dark red robe without sleeves, and a yellow shirt. He came out to greet us as we sat on the porch talking with Phuntzog. Rahul, a devout Buddhist, touched the boy's feet with his hands and gave him the salutation reserved for an Incarnate Lama, "Peace be with Thee, Most Blessed One."

The boy sat for a while and joined in the conversation. But his participation was at a very formal level, as is all his discourse with strangers during the regency. I asked, "What books are you studying now?"

He murmured an answer which was audible only to his Lobon, who then addressed the Rinpoche's answer to us. The boy stood stiffly for a minute or so and then turned and ran into the house. The windows of his room had small panes, which were covered with cloth and isinglass and opened on the porch. Soon I saw one of them swing open and Rinpoche's head come out. As soon as he saw me watching him, he ducked back. Over and again it happened, the Rinpoche peeking as any eleven-year-old would do to see what was going on, who these strangers were, what they wore, and the like. Soon he raced across the porch after a tiny dog, caught up with it, gave it a healthy kick, and then raced back across the porch into the house.

Rinpoche had one intimate playmate, a novitiate in his teens, who came out of the house with the boy. This playmate was a tall, gangling chap with heavy eyebrows and dark, matted hair cut close. His red robe came only to his knees, and the toes of his bare feet looked like talons. Rinpoche gave him an order, and the young man raced into the garden, where Rinpoche's toys were

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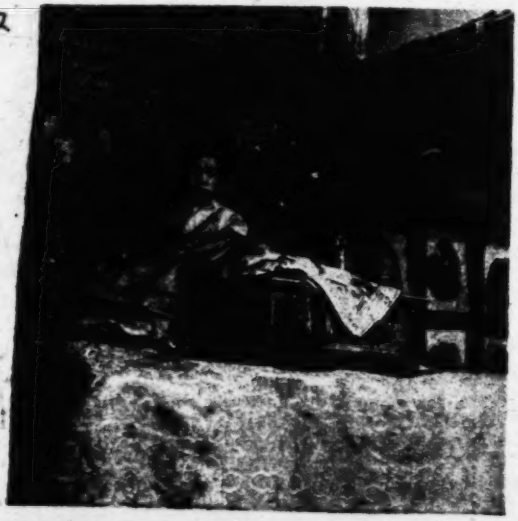

The boy of eleven is the sixth Incarnate Lama of Hemis, the reincarnation of Stagtsang Raspa, who founded the monastery.

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At Hemis there are a half dozen or so prayer wheels set in the left-hand wall along rough rock steps leading down from one wi They are filled with prayers which are repeated incessantly day and night, week after week, year after year.

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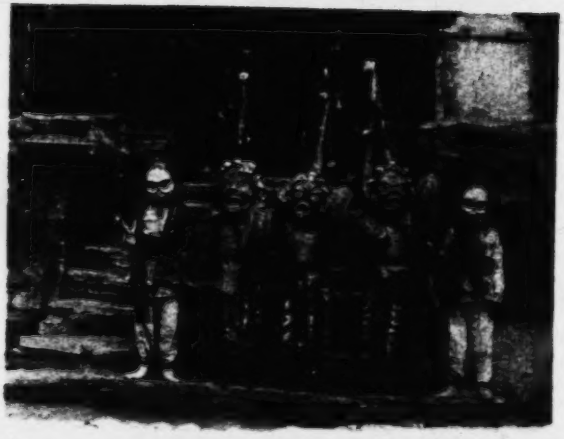

The lama dances, like the old morality plays in Europe, were a church service in the true sense of the term.

[Facing p 161]

LC: Douglas T-3 (B751)B753 A34 W. Tibetans A34

• :.92

Bakula is a Yellow Sect lama whose soul has been traced back beyond Buddha.

291
142

The Ladakhis are poor people—poor in the strictest sense in which we use the word.

341

The castle of the King of Ladakh still stands. But it is today empty—filled with cobwebs, bats, and the memories of an ancient power that events have transferred to other hands.

534
291

Zila played the daps and sang of love in a sad and melancholy voice.

[facing p. 192]

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

IN HIMALAYAN TIBET

CHAPTER I

Introduction to the Land & People

"ONCE upon a time" is the orthodox beginning for all stories of fairy-land, and indeed the words "here and now" seem far too prosaic to introduce a new-comer into a land where those, who can still look out on the world with a child's wonderment and imagination, may actually see such living and moving embodiment of gnomes, elves, quaint old witches, weird old wizards in such appropriately fantastic and grotesque settings that they may well feel they have reached the veritable home of merry sprites and strange goblins. Could anything be more gnome-like than the little children playing in the roads and lanes, peeping shyly round dark corners or out of mysterious cracked doors, or darting away down queer passages leading under and through houses, quaint little individuals with merry brown faces, sometimes flat and Mongolian in type, but often with large lustrous brown eyes, probably from a Kashmiri admixture. See these elf-like little faces framed in the astrakhan edging of their high fur-lined caps with turned-up corners, a fashion worn by all ages and sexes, including the pig-tailed men, these very corners being so typical of the whole goblin land. So, too, are the still taller peaked mitre-shaped hats of the lamas, red or yellow, while the national head-dress or "Perag" of the women, is the most extraordinary thing of

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

all, and must have a detailed description later on. Then look at their dwellings, strange habitations of mud and stones, crudely put together with crooked lines and strange little tiny windows, with or without a rough wooden framework. The larger of these may have a wooden partition down the centre of the framework, and the upper edge of the latter is curved upwards in each partition, adding the expression of an eyebrow to the aperture. Through such windows it is quite common to see the solemn face of an old goat looking out, his long beard waggling to his meditative munch as he surveys the street below. How strange it seems to our Western ideas to have a goat upstairs and free to wander all over the house. But here we shall slowly find that in one example after another "the things go the other way." We are not exactly in Looking-glass Land, but we are certainly in some sort of Wonderland, where many things are upside-down, topsy-turvy or just the reverse of our notions of correctness, and where the strangest incongruities prevail.

To start with the houses, our best rooms are on the ground floor; as you ascend the rooms decrease in importance, and the uppermost ones are relegated to lumber or to the least important members of the household. In Ladak, on the contrary, the higher you go the better the rooms, and the flat roof is the most used place of all, especially in the sunny hours of winter, when many domestic activities can be carried out in the warm sunshine there, and thereby the precious fuel be saved. Often there is a small porch on one side, a shelter from the keen spring winds or a shade from the heat of summer. The fact that horse-manure or cows' dung is spread out in patches on the floor to dry, or that the chimney of the summer kitchen-room is busy fulfilling its functions near-by, does not at all detract from the desirability of this lofty open-air sitting room. Descending, we come to a large room with an open verandah, which can be closed in by

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

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TWO LADAKIS IN THE BAZAAR AT LEH.

The old Meme (grandfather) has his prayer-wheel with him in order to accumulate merit. He is wearing *charoks*, Yarkandi boots of thin red leather with a felt stocking inside. His companion prefers Ladaki footwear, of which the uppers are woven of coarse wool, sewn on to rope soles. The toes are turned up.

THE BABY SKUSHOG OF SPITUK

With his two lama "nurses." He is wearing the gilded official riding hat.

13: Heber and Heber D-3 (1914-28) 1926 AJ4 W. Tibetans AJ4

arrives, and leads us thither up crooked rocky lanes, through dark alleys, up ricketty ladders, and under low portals, which give rude shocks to our heads or topees. This "very nice room" with its mud walls is about 15 ft. by 18 ft. in size, while its low dirty roof just above our heads, has been stained a beautiful shining mohagany by years of smoke, a process being continued by a fire at the further end, whose acrid fumes, most painful to the eyes, fill the room. To the left a nice large verandah admits fresh air, and appears to be the only clean spot in the room, not excepting our travel-stained selves. While the water for our tea is being boiled, the family produce a black rug, woven from sheeps' hair, and place it on the floor, so that we may both sit and "lay our table" upon it. The family, vastly entertained and entertaining, sit around, consisting of father, son, son-in-law, and one or two ladies whose relationship is not precisely ascertained. We tell them of the road already traversed; they tell us of joys to come. The old grandfather, or *Meme*, is specially interesting as he sits on the verandah, wearing a peculiar type of hat of a fashion only retained by a few of the oldest inhabitants, though still part of the ceremonial dress at weddings. Like a very elongated tea-cosy, it is doubled over to one side in the middle, has a turned-up brim, and was introduced by King Senge Namgyal. The old man is smoking his pipe with such enjoyment, that we are constrained to inquire as to the source of his tobacco, for such relish can hardly be credited to the old metal pipe. He replies that he has gathered the fragrant leaf from the hillside. The Padre having a fellow-feeling with this smoker gives the old man some of his own "Country Life" tobacco to sample. He fills his bowl, and his face lights up as he puffs away at the wonderful new concoction, and assumes a beatific contentment. Taking out his pipe, he surveys it with a smile, for who could have believed even that old friend could have produced such a delightful inhalation.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

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1. A LADAKI FROM A SIDE VALLEY.
One of the few old men who still wear regularly a turnover hat introduced by a former king.

2. A BREEZY DWELLING.
A Tibetan nomad looking through the aperture at the top of his quaint tent, which serves as chimney, ventilator and observatory.

3 & 4. HEAD TEACHER OF THE MONASTERY OF SANKAR.
He is the secular instructor of the Baby Skushog. He is wearing ceremonial hats used on different occasions.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

summons they produce. Next come those who blow the flageolets, whilst the further end of the row is assigned to the long shawms, which are so long that, when they are put away, the three parts of which they consist have to be telescoped one into the other. Priestly music must be described elsewhere, but the greeting to the Commissioner consists of single notes blown on shawms, and flageolets, clanged on cymbals, and beaten on drums at the same time, with a slow rhythm. This is not nearly so discordant as might be imagined, and when produced in its own setting seems quite harmonious. Again we are riding across a desert road with a village well to the left. The inevitable band has been sent to the roadside to play us their greeting, but next to them there is a group of four women, gay in their bright red and green, ceremonial or dancing cloaks, lined with long sheep-skins; one holds a pot of local beer, the next a plate of flour, the third a vessel of water, and the last presents glowing embers. One's thoughts almost naturally revert to that scene in the Bible, where Abraham, having followed the army which had carried off his cousin Lot, returning victoriously was met by Melchizedek, King of Salem, with bread and wine. Thus does the unchanging East still keep up its ancient customs, even on the sandy plains of Western Tibet. Abraham no doubt took of the fare provided, but we had not been fighting an enemy, and did not feel the need of sustenance just then. In my politest Tibetan I explained that the Commissioner did not drink *Chang* (the local beer), which harmless and perfectly true remark only produced roars of laughter.

Now we have ascended the Changla, a pass of about 18,000 feet, and to right and left of our road have seen the most wonderful variety of wild flowers. Looking back from the head of the pass, we see about fifty feet below us a large, perfectly purple patch of ground, made up of a mass of wild primulas—surely a remarkable sight at such an elevation.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

in bed sleeps on the outside," as the outside bed-fellow has one side relatively exposed. Sleep at an altitude of about 17,000 feet is fugitive; in fact neither of us got much that night, and, even when it did come, we woke up with a most disagreeable sensation, as if somebody were sitting on our chests so that we could not properly fill them with air.

We have finally arrived at Drogpo Karpo, where the conference is to take place. This is a large grassy plain, surrounded by snow mountains, at the further end of which the camp is pitched. In the centre are the tents of the Commissioner and Wazir with their respective flags. In front of these stands a square tent nicely carpeted, in which are a table and chairs. This is to serve as conference room. We had arrived a little before time, and before the Tibetans. They, however, turned up soon afterwards, and presented quite an impressive sight, as they rode, two and two, into camp. First came, not the standard bearer, but the Umbrella-of-State-Bearer. After these some soldiers, although we should not have recognized them as such, had we not inquired as to their function, for there was nothing very martial about them, save the muzzle-loaders they bore. They wore the usual dressing-gown coats of homespun held together round the waist by a big kammerbund, red Wellington boots with very thick soles and hats shaped somewhat like lemon squeezers. These were followed by various members of the staff, then the great man himself, whilst still others followed him. Having settled themselves into their quarters, the Wazir sent a message across to say that H.H. the Maharajah desired them to regard themselves as his guests. They on their part sent a delegation with twenty-five bricks of tea, and a piece of *snambu* (homespun) with the request that a time be fixed when their chief representative, the Gaspon, could come to pay his respects. Punctually to time he arrived. His dress consisted of a lovely blue skirt, and a Chinese coat of the same colour which was buttoned up to his neck. His

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

hat was the same shape as that of the London messenger boy only with the addition of a large brim which was turned up all round, and on the top was a red knob made of coral. From the lobe of one of his ears depended an elongated earring made of turquoises. It would take a professional reporter of fashions to describe all the various kinds of hats worn, but perhaps the most favoured head-gear was an English felt hat, worn the wrong way round,—as it would be in this country,—that is the ordinary long axis going across the head. Others liked to flatten them into a round shape, like a padre's hat. Then there were hats made of papier mâché in almost any shape that might occur to the fancy. The Tehsildar seems to have desired to create the impression that he was wearing a *chorten* on his head, whilst the Gaspon's little son preferred the idea of a candle snuffer.

On arrival the Gaspon placed a salutation scarf round the neck of the Commissioner. Photographs were then taken, after which we entered the conference tent, where we sat round a table, and, by means of an interpreter some kind of conversation was sustained:—the word "sustained" is used advisably, for even our Ladaki servants who speak the language of Western Tibet, cannot understand these representatives from the forbidden land, so special interpreters are needed. Next to me sat a jolly old lama on whom I tried to air my Tibetan. He evidently could understand just sufficient to be thoroughly amused. He had quite a jovial face, and was evidently no ascetic, but resembled much more the good old English friar, so often represented in pictures engaged in piscatorial pleasures. Needless to say more presents were given. Business began next day, but one regrets to have to report that it was impossible to make our friends from across the border see reason, and so there was finally nothing for it, but to exchange still more presents, and to return to our various homes.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

283 customers. A much quicker way to get on with the twisting
467 is to attach the wool to hooks on the roof from which the spindles are suspended. Then, sitting on the ground with four or more spindles in a row, each in turn may be given a twist with the hand, and so four or five balls can be twisted up in less time than one. Where there is an industrious housewife, large balls of wool may be seen hanging from the roof or even out in the fresh air of the balcony, where the fish insects are less likely to get them, ready for the coming of the
286 weaver. If a very fine cloth is required, the balls are first soaked in water to shrink and harden them. The warp is prepared out in the road where there is a nice level stretch, and an experienced weaver walks up and down its length, arranging the threads and directing his assistants. The warp is then wound on a roller and transferred to a machine for weaving. The woof is made from the wool of three *p'angs* twisted together and passed in and out on a shuttle. The weaving machine is a very primitive-looking affair, worked by a treadle, and the resulting *snambu* is little over a foot wide, so that a Ladaki garment has many longitudinal seams. But before sewing, the cloth must be shrunk, and a whole day is spent trampling it on a flat stone selected for the purpose in a running watercourse. This decreases its width by another three or four inches. It is then wound on a smooth stick and rolled up and down for about an hour by way of mangling it, and finally spread out in the sun to dry.
● [292] If it is to be used for a woman's or a lama's dress, it still has to be dyed the necessary dark red.

463 For sewing clothes a special man is generally employed,
462 but rough mending anyone will do, especially the men. Both sexes also help in the regular irrigation of the crops in summer, and the other agricultural occupations in their
[357] season. There are the cattle to tend, in which occupation the children are so useful ; some of the male members may travel
651 about the country trading, while there is always the bugbear

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
BALTI AV 2

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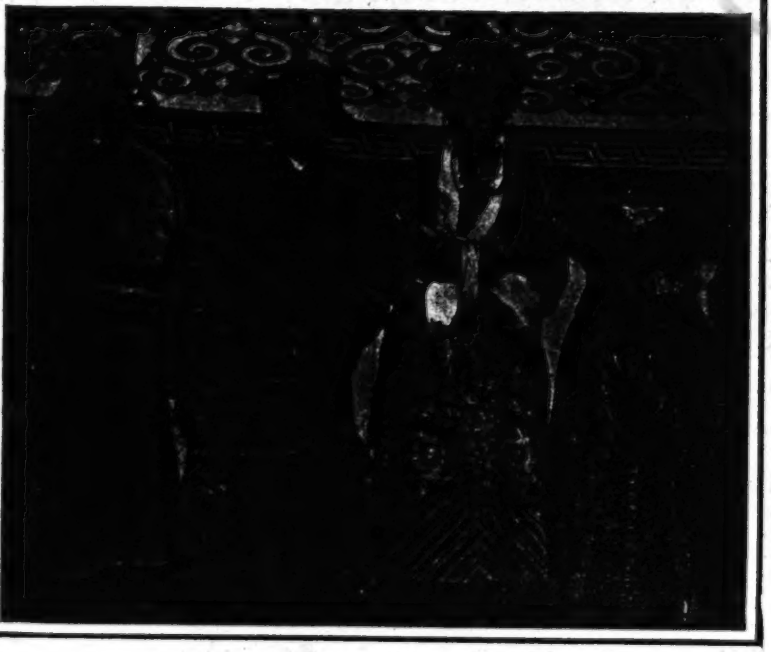

BALTI COOLIES.

They carry peculiar sticks in their hands on the march, like a short-crutch with rather a long cross-piece at the top. When they stop to rest, they pass the stick behind and under the load, so that it takes the weight off their backs.

A LADAKI WEDDING GROUP,

Shewing the rich Chinese robe of the bridegroom and his high tinsel-covered hat. He wears his nuptial white scarf and a gold amulet box studded with turquoises. His little wife is rather obscured by her large cape lined with sheepskin.

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13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

slow trot. One alternative only remained: No. 1 had to drop the ball at the mid-line, whilst No. 2 who was riding immediately behind was expected to hit it. During the first half the European combination did wonders, and at half time were leading by four goals, but this put the home team on its mettle, and they gradually caught up. Time, however, was in favour of the visitors, who won their game by one goal. Will such a match ever be played again?

Next let us go to the bazar and watch the horse-racing. This peculiar species of horse-racing is quite in keeping with this quaint country. We take up our positions on the verandah of the post office. At the further end of the bazar about thirty ponies and their jockeys are gathered. First along the course comes a rider decked out in the most wonderful garments. His dress is a beautifully embroidered Chinese mandarin's robe and the insignia of his office is a tigerskin tunic. On his head he wears a large round hat covered with gilt tinsel, the crown rising to a dome, surmounted by a knob to which streamers of gilt tinsel passing from the brim are attached. This is quite a personage, who assumes the title of *glabdag*, which means one to whom the gods are subject. The office boasts a long lineage and is traceable to pre-Buddhist times. Its representative is always chosen from one of three families, and his duty is to serve the King personally, one especial task being to change the pencil cedar on His Majesty's altar on New Year's day. When he rides ahead of all the jockeys, he is acting as his King's Viceroy. Having led the way, the race can begin, but a starter is quite unnecessary. Each man starts off just when he likes and simply tears down the bazar as hard as his pony will carry him; though they often elect to start in a bunch, there seems to be no purposeful relationship between them, and odd ones left far behind carry on with equal zest. Needless to say bookies are unnecessary. Sometimes a wag will add to the delight of the spectators by performing gymnastic feats as he rides, possibly having dressed

13: Heber and Heber D-3 (1914-25) 1926 / AJ4 W. Tibetans AJ4

584 791 to the house of the bride-elect empty-handed, and the fateful day on which he sets out must be decided by the *Onpo*. If the young lady's parents receive him favourably, more beer must be sent on several occasions, and a series of preliminary feasts, whose principal feature is beer drinking, is inaugurated. The first of these, called *holchan*, is only a small affair, but marks a definite betrothal. Subsequently more *chang* must be taken for the consumption of the relatives of the future bride, and at this feast or *nyenchang* (relation beer), it is decided what presents in kind and in cash these people must be given. The money present is said to be in payment of Nature's provision through the mother for the bride's first earthly nourishment! It may vary from Rs15 to Rs45, while the other presents include twenty-five to forty-five measures of *chang* (600–1,000 quarts), also tea, butter, *p'adings* (the local dried apricots), meat, rice, and salutation scarves.

The next feast is called the *trabschang* (conference beer), and its occasion is the assembly of all the relatives and friends some weeks before the wedding to decide upon and to distribute the responsibility of giving the various articles needed for the actual wedding-feast, such as the provision by the uncle of the bride of the *drangrgyas*, or cake, round which the dances will take place, and all the details of serving the courses 585 are arranged. The menu includes the following courses: (1) Tea; (2) a mixture of wholemeal flour, butter and dried curds, sugar, and tea; (3) *p'adings* and breads; (4) meat and a mixture of flour and water called *Boldra*; (5) beer; (6) *nanchang* or very strong beer, of which each partaker is obliged to drink one whole measure, which makes them thoroughly intoxicated; (7) *zilchang*, another kind of beer; (8) rice.

Nyobjhol is the procedure of fetching the bride (or bride-groom). Those who carry this out are called *nyopas*, and their official costume consists of beautiful silk dresses, and high-crowned, gilt hats. Their number varies from five to

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

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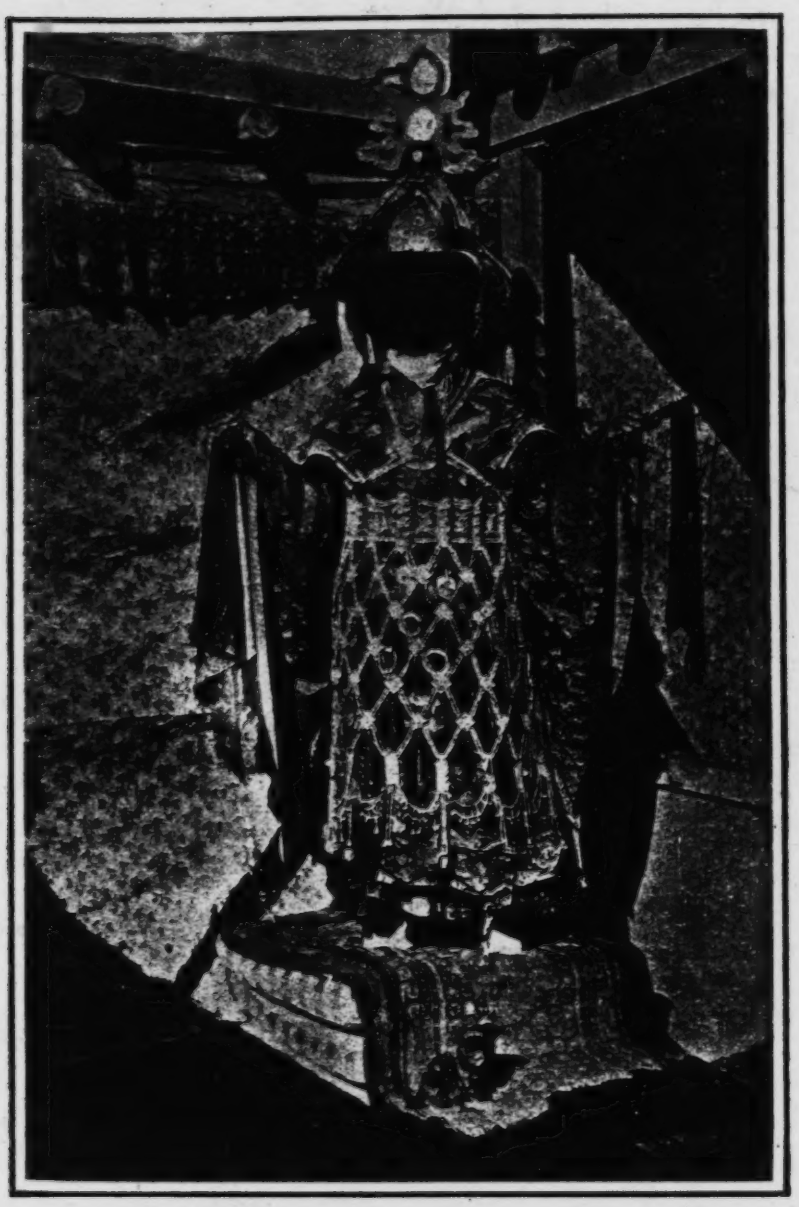

THE SKUSHOG (ABBOT) OF HEMIS DGONPA

In the robes in which he led off the first dance at the Festival of 1916. The overskirt is made of human bones, and in his right hand he holds a dagger. The cloth across his mouth is to keep out the dust raised by the dancing.

[FACING p. 732]

15: Francke--100 M-3 (no date) 1923 AJ4 W. Tibetans AJ4

/Illustrations and Photographs./ 1

532 /(1)/ Number 1. Dance of the bride purchasers (Drawing by
585 a native artist in Ladakh).
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535 The bride purchasers (five here instead of seven) can be identi-
534 fied by their tall, golden hats, which characterize them as "children
415 of the gods." The leader is holding an arrow with little flags in his hand. They dance by sliding a shawl like a snake across their shoulders. The music: Two oboe players, two drummers each with two kettledrums, and two tambourine beaters. The people clap their hands to the beat of the music. The family of the bride is inside the tent. Beer jugs made of clay and brass.

778 /(2)/ No. 2. Altars that have fallen into disrepair, dedicated
772 to the three realms of the world. They were probably painted blue, red, and white. In the Skinling Valley near Khalatse.

531/ No. 3. Rock drawings along the Indus River near Khalatse.
778
137 Buddhist stupas, between them a small, horned altar belonging to the pre-Buddhist religion. Twigs of the caper shrub.

778 /(3)/ No. 4. Rig-adzin-mgon-po of Gad-pa near Leh.

Three stupas of blue, white, and red color respectively. Continued existence of altars painted in the same manner and belonging to the old religion, within Buddhism.

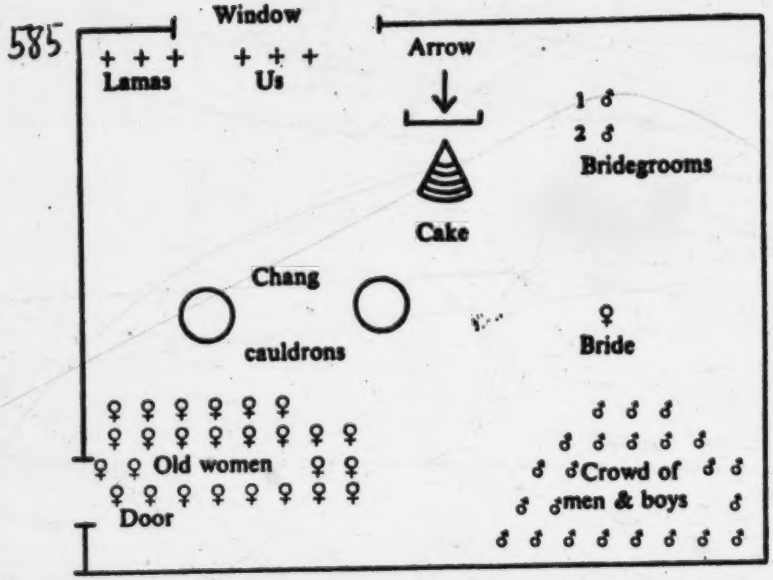
133 /(4)/ No. 5. View of the Tibetan part of the upper Sutlej
778 Valley.

Rough altar of the pre-Buddhist religion. Drawing by Prince Waldemar of Prussia (1845).

772 /(5)/ No. 6. The holy mountain Purgyul in the upper Sutlej
778 Valley.

Like the Kailasas it belongs to the Tibetan Olympus. Up above live the gods and the redeemed human beings. Drawing by Prince Waldemar of Prussia (1845).

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Lahul



Sketch 1. Plan of main room of Tolag-pa House of Gumling during the polyandrous wedding there on the 1st July, 1938.

other two being very young and fidgety and incapable of behaving as they should at their wedding. The eldest of the brothers was on the [292] right and he wore a yellow silk gown with a bright green sash diagonally across it, a charm box round his neck and a little Lahuli embroidered hat on his head. His brother was plainly dressed in everyday clothes and was seated on his left.

In front of the eldest brother, in a square box full of grain, stood a [182] tall arrow with prayer flags attached to the head. Next to it, and in front of the second bridegroom, there was a conical cake of *tsampa* with the small figure of a goat fashioned out of butter at the top. In the centre of the room were two huge cauldrons of *chang*, enough to keep the party going for quite some time. The back of the room, facing us, was full of people, many old women on our right, and a mixed group of men and boys just opposite.

The bride was brought in and dumped near the younger brother, to his left. She remained lying there without moving, still gently moaning [354] but having given up her violent protests. The room was in darkness when she was carried in, but no sooner had she been put down on the

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Ladak

A man is *yuksapa* (*Yugs-sa-pa*) after the death of his wife, also for a period of time the duration of which depends on circumstances (if it is the senior or one of the junior wives) and on the part of Ladak. His mourning is less severe than that of a woman, and all he has to do is to keep from rejoicing and amusing himself, not put on any jewelry or gay colours, wear his hat with the side flaps turned down. He may eat in common with the members of his household and need not stay indoors for the length of time that he is unclean.

During the period of birth pollution, a certain number of ceremonies connected with the new-born child take place in the house of its parents. If it is a boy, a *da-dar* (*mDa-dar*), that is an arrow with silk ribbons of five different colours attached to it, is placed in a pot of grain next to the mother's bed. Before the babe takes its first milk, one of the fathers (the most influential one) takes a spoon and with saffron powder draws the last letter of the Tibetan alphabet "A" in reverse on it. He then prints this letter on the child's mouth, be it a boy or a girl, and it is only after this that it is allowed to take any nourishment.

The next step is to call in an *Onpo* (*dbang-po*) or astrologer, who is entrusted with making the baby's horoscope. Seven days later, relatives and visitors, but no one of the new-born's *p'haspun*, arrive to congratulate. They bring *mar-zan* (*Mar-Zan*) or "butter-porridge" (made of butter, rice sugar and apricots) with them and feast on it with the family.

At the same time as the *lhabsang* cleansing ceremony takes place, the child has its hair cut (*gJur*) in a special way – short on top, but left long on the sides –, a black soot mark is placed on its face from the tip of its nose upwards towards and over its forehead, and it is given iron bangles to wear. It will keep all these marks until it is four or five years old.

After the cleaning ceremony is finished, the parents can go normally about their business again. It is then that relatives and friends, including members of the *p'haspun*, come on visit in a festival called *Da-kang* (*Zla-Gang*) or "month full". They bring ornaments, presents for the child, and some coins of one pice (called *Tambol* in Ladak, which I presume to be a Hindu word as it is not Tibetan). This money is paid to the parents, but it is repayable, in that when the giver has a birth in his house, the amount will have to be paid back by the present recipient.

The paternal aunt (father's sister) brings a special type of cap to this festival, called a *Pan-ju* (*Pan-Jwu*) or "small Pandit cap", a type of

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Ladak

headgear resembling that in which the Tibetan saint Padmasambhava (Guru Rimpoche) is always attired, and she puts it on the child's head. It will wear this until it grows out of it. The feast lasts two days, and the guests are served with *amai mar-zan* (*Ama-ai Mar-zan*) or "mother's *mar-zan*", which all can now safely eat in the household.

In wealthier families, two more festive occasions are observed: *Bdün-da-kang* (*bDun Zla-Gang*) after seven weeks (*Bdün* stands for "seven") in which many more people, sometimes the whole village, are entertained; and *pang-ri* (*Pang-Dri*) or "lap fragrance" in which a vast concourse of friends, relatives and guests are entertained for three days, if the new-born is a boy. On this last occasion, it is customary for the maternal grandmother to have *tsampa* served to everybody present.

There is no equivalent of the *ral-dag* or hair-cutting ceremony of Lahul, in Ladak. But at the birth of a son, it is not unusual for superstitious people to cut off a small lock and to stuff it into a willow tree. This is called the performance of *ral-chang* (*Ral-lChang*) or "long-hair willow".

A child receives its names at no special time. There are three of them, and one of them is always kept secret and never revealed during the whole lifetime of the person. The parents can name their child, or they can take it to a lama who will give it names in writing on a piece of Tibetan paper, stamped with the seal of the monastery. The astrologer is sometimes asked to give auspicious names to a child after he has made its horoscope, and in the more important Ladaki families it is customary for the king of Ladak to be asked to name their offspring.

I have gone at length into these various ceremonies connected with the birth and initiation of children, as well as with notions of cleanliness and pollution in ritual matters which have to do with child-bearing and death, because it appears to me to be so very revealing of the psychology of the polyandrous Ladakis. Such animalistic practices are to be found in other, non-polyandrous societies elsewhere in the world, and they compare very favourably with Indian ways in these matters. But it is of interest, it seems to me, to note that they exist also among the polyanders of an area of Tibetan cultural affinity, with the special characteristics which I have described above.

(v) *Medical information*

As I had already done in Lahul, I also visited medical men in Ladak, and the hospitals in Leh, in order to gather information concerning the nervous ailments of the population. It was, I thought, important to do

24: Peter E-5 (1950-1957) 1963 AJ1 Tibet
West Tibetans AJ4

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Fig. 34. Lahuli women working in a field.

Fig. 35. The *chang* girl at the wedding in the Tolag-pa house, Lahul.

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Fig. 36. The author with Lobsang on his left seated among Rupchu nomads.

[P. 480-A]

10: Waddell S-3 (no date) 1895 AJ1 Tibet
W. TIBETANS AJ4
SIKKIM AK3

of K'ang Hi, probably about 1690-1700 A.D., and entrusted with the emperor's confidence as his religious vicegerent for inner Mongolia.[1]

In Ladāk only four monasteries have resident re-incarnate Lāmas or *Ku-s'o*. Although they are of the red sect, these head Lāmas are said to be educated at Lhāsa. The present (1893) re-incarnate Lāma of Spitak, the seventeenth of the series, is thus described by Captain Ramsay.[2] "A youth, 26 years of age, who lately returned from Lhāsa, where he had been for 14 years. He was handsomely dressed in a robe made of a particular kind of dark golden-coloured and yellow embroidered China silk, which none but great personages are allowed to wear, and he had on Chinese long boots, which he did not remove when he entered the house. His head and face were closely shaved, and one arm was bare. On entering the room he bowed, and then presented the customary 'scarf of salutation,' which I accepted. He impressed me very favourably; his manner and general appearance was superior to anything I had seen among other Lāmas or people of Ladāk."

HEAD LĀMA OF PEKIN.[3]

In Sikhim, where few Lāmas are celibate and where the La-brang Lāma is the nominal head of the fraternity with the title of "Lord protector" (*s*Kyab *m*Gon), the fiction of re-incarnation was only practised in regard to the Pemiongchi and La-brang

[1] *Z.R.* 21, PAND., No. 53. [2] *Op. cit.*, p. 66. [3] After Grünwedel.

2: Gervis Γ-3 (no date) 1954 AV1 Kashmir
W. Tibetans AJ 4

summer nights will have a layer of ice on its surface the next morning. Yet the winter's day can be considerably warmer outside than in. At such times of the year there is often a difference of as much as fifty degrees between the sunny courtyard of a Lamasery and the inside of one of its thick-walled cells. Dr. Arthur Neve speaking of this difference declared it to be as much as ninety degrees at times: having always found his statements to be accurate, I have no reason to question them, for I have little doubt that he went round with a thermometer, which I did not carry.

With practically no rainfall there is very little wood to be had even for cooking, and none for firing, so that the nights are dark except for the moon. One can imagine the chances of a crate of window glass arriving intact under such transport conditions as I have described.

The day following my arrival in Leh I was most fortunate in meeting in the main bazaar a Buddhist priest I had before known in Ceylon, he being one of the brothers belonging to the Temple of the Tooth in Kandy. He was a learned old man who, I then remembered, had once told me that his grandfather had come from "Little Tibet". Now old, he had had the good fortune to be brought to Leh by an equally aged Buddhist merchant of Kandy who, feeling that his end was near, wished, for some inexplicable reason to go to Leh, there to die. The priest who was his great friend, had come with him; the old man had died during the winter months; now the priest was to return alone.

He had been easy to pick out from the others, for as with the Buddhists of Ceylon, he had no head dress and wore saffron-coloured robes. The lamas or monks of Ladakh wear a cloak and shawl of dirty wine colour; they belong to what is known as the red sect; their shaven heads are covered with red, longish shaped hats with ear flaps. Some of them are married. Occasionally one sees a member of the yellow sect; they mostly come from Tibet, are of a much stricter order than the red and more ascetic and learned. They do not marry.

From him, together with one of the head monks of the great monastery, I learnt of the customs of the land; why it is that every one in five or six men one sees about is a monk, and the

2: Gervis T-3 (no date) 1954 AVI Kashmir
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unpleasant odour of those sitting around me—it was difficult at times to keep my eyes open.

The costumes are as old as the play and made of beautiful brocades embroidered in gold and silver; some of the dancers wear great black hats, others giant masks of animals or the faces of the evil spirits of legendary characters, the same as are depicted on the walls of the monasteries and known to all the people from their earliest childhood. The play demonstrates how Good triumphs over Evil, but only after a two-day struggle, during which the evil hideous spirits whirl and twist, wildly charging and leaping in their frightening effort most wickedly to destroy Good. Then at long last comes the triumph of Good—Buddhism of course—over Evil, and the bad ones' terrified flight under the wrath of the flashing swords of Good.

During the two days both dancers and orchestra reach a terrific speed and state of excitement, carrying with them those who are watching, the latter it is hoped by the lamas, being duly impressed by the power of the Lord Buddha and his always ultimate magnificent victory over all that is evil, however powerful the challenge may first appear, and however successful in its opening phase.

Back in Leh, at night we watched the festival go on for days, for happiness was in the air; the winter with its cold and bitterness had gone, the land would again yield its fruits, the caravans would come from the "distant lands" of which the people of Ladakh had no knowledge other than that gleaned from those who came from those parts; and Good had once again, this time after a most terrific and thrilling struggle, conquered Evil.

Singing and dancing—and drinking—continued. The young men came out with hobby-horses and acted a polo game for our benefit, the girls were made to form a circle and sing to us, the bands blasted our ears with their "music", and the people were delighted that they had been able to make us as happy as they were themselves.

When all had gone and the lights had faded away, the thin crescent of the moon and the twinkling stars seemed to become a brighter silver against the indigo-velvet sky which was only separated from us by the snow-capped mountains of purple brown; mountains which are said to contain untold wealth if

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans AV4

CHAPTER XVII

A TRIP TO LADAKH (*continued*)

SOME little time before we reached Mulbe we had heard noises like the bellowings of the bulls of Bashan, for they seemed to be more than ordinary bellowings. As we turned the corner we heard other sounds, such as the beating of drums and cymbals and squealing flageolets, and then came into view the monastery band. The monks were dressed up in their best red garments, with most curious and awe-inspiring headgear, consisting of huge red-cloth helmet-looking erections which gave the band a very smart and martial appearance. The trumpets which bellowed and brayed so loudly were of copper, about seven or eight feet in length, truly colossal.

Then came the abbot of the monastery with his following of monks, together with the great people of Mulbe, to welcome the Commissioner Sahib. They brought presents of food and large jugs of home-made cider, called "chang."

At Mulbe there is an inscription of King Ides abolishing living sacrifices. This was not, however, obeyed, and the people continued to sacrifice goats before the pre-Buddhist altars, tearing out the heart of the living animal. (See Dr E. F. Neve's book, *Beyond the Pir Punjal.*)

In the afternoon we were entertained by a game of polo, for every big village has its polo ground, which is generally kept in good order, the grass being kept green by irrigation.

2: Biscoe M-3 (1890-ca. 1920) 1922 AV4 Kashmiri
W. Tibetans AJ4

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[Photo by] [R. E. Shorter.

THE BUDDHIST ABBOT AND HIS CHELAS OR PUPILS.

[facing p. 212]